Freud, Catholics, and Culture
—John K. Daly

THE

Commonweal

AMERICA ON THE MOVE

The New West

by Victor C. Ferkiss

FOREIGN NEWS

Editor's Dilemma

by Roland E. Wolseley

Philip T. Hartung Richard Hayes

Harold C. Hinton James Greene Joe Dever

olume LXIII, No. 23 March 9, 1956 Twenty Cents

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

for the Easter Vigil

WILL & BAUMER
HOLY SATURDAY CANDLES
Made of 100% Pure Beeswax

Appropriate to spread the Light of Christ from the Paschal Candle

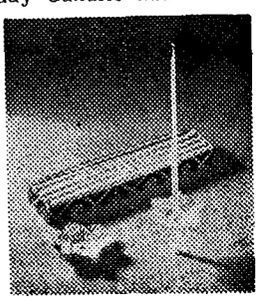
According to the recent decree of the Sacred Congregation of Rites renewing the liturgical calendar of Holy Week—parishioners will require candles when participating in the ceremonies of the Easter Vigil. Will & Baumer Holy Saturday Candles are made especially for use during this Light Service of the Easter Vigil. They are made with the same exacting care, by the same master craftsmen who produce Will & Baumer's complete line of church candles which have found over a century's preference with both clergy and laity.

Will & Baumer Holy Saturday Candles are . . .

Symbolically Appropriate . . . Made of Will & Baumer Purissima Brand 100% beeswax corresponding with the Paschal Candle.

Attractive . . . Fashioned in tapered cierge shape, reminiscent of candles in the early days of the Church, Will & Baumer Holy Saturday Candles add to the dignity of the Light Service.

Convenient . . . Easy to handle . . . and easy to store. Conveniently packaged 24 to the box and 6 boxes to the case. Carry overs present no problem.



Clean and Safe . . . 100% pure Beeswax assures cleanliness and safety. 24 protective paper bobeches included in each box to catch any accidental dripping of wax.

WILL & BAUMER CANDLE CO., Inc.
The Pioneer Church Candle Manufacturers of America
In Our Second Century of Fine Candlemaking
SYRACUSE • LOS ANGELES • BOSTON • NEW YORK • CHICAGO • MONTREAL

THIS WEEK

Week by Week 583

The New West
by Victor C. Ferkiss 587

Editor's Dilemma
by Roland E. Wolseley 590

The Screen
by Philip T. Hartung 592

The Stage
by Richard Hayes 593

Communications 593

Freud, Catholics, and Culture
by John K. Daly 596

Book Reviews 599

THE COMMONWEAL
386 FOURTH AVENUE
NEW YORK 16

Editor
EDWARD S. SKILLIN

Managing Editor
JAMES O'GARA

Associate Editors
JAMES FINN
PHILIP SCHARPER

Contributing Editors
PHILIP BURNHAM
JOHN C. CORT
ANNE FREMANTLE
PHILIP T. HARTUNG
RICHARD HAYES

JOHN BRUBAKER: *Advertising Manager*

Entered as second-class matter at the post office at Orange, Conn., under the act of March 3, 1879. Published weekly, printed and copyrighted 1956 in the U. S. A. by the Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y., MUrray Hill 3-9685.

U. S. and Canada, $7.50 a year. Foreign, $9.50. Single copies 20¢.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The
Commonweal
week by week

PEOPLE ALL IN BLUE

BETWEEN the Bamboo Curtain and the unrelenting aggressiveness of her Communist leaders, it is hard not to have a distorted picture of the changes now transforming China—a land of six hundred million people. We tend to think of the Chinese solely in terms of their axis with the USSR, their aggression in Korea, their threat to Southeast Asia, their desire without change of policy to join the United Nations. We have found them to be formidable foes on the field of battle, unyielding negotiators during the ensuing armistice and at Geneva, men with the traditional Communist contempt for true speaking or keeping the most solemnly plighted word. We know about brainwashing, their persecution of religion, their imprisonment, torture and killing of many missionaries who had left all to devote their lives to the well-being of the Chinese people.

Does that necessarily mean that the people of China to a man are restive in their new chains or that the new regime is without its solid accomplishments? To begin with, what these people are now enduring has to be compared with what they have experienced during the past few decades. Not only has there been an unbroken twenty years of war, occupation, civil war and revolution, but even before the Japanese invasion there were the periodic incursions of the war lords, cataclysms of flood, famine and disease and chronic dependence on the usurer, with government at all levels pervaded by ineptness and corruption.

With all this supplying the basis for comparison, whatever progress the Communist regime would be able to register could be counted on to make a profound impression among the Chinese. That this progress is in fact considerable is attested by several French journalists on the basis of extensive travel through this ancient land.

Robert Guillain, who recently spent two months in Communist China after an absence of six years, has been publishing a series of short articles in the Manchester *Guardian*. He finds the changes that have taken place almost unbelievable. The beggars, rags, vermin, filth and flies he remembered at Chinese railway stations have virtually disappeared; he traveled five hundred miles into the interior before he saw a single fly. He cites a number of impressive factories built by Russian experts and equipped with the latest Russian machinery—contrasting them with the continuing predominance in China of the human beast of burden, the vast areas without roads, or even vehicles on wheels, to show the distance to the goal. He is impressed by the amount of organized collective labor tackling a variety of tasks in field, road and factory. And everywhere, over this vast expanse, those who are not prisoners condemned to forced labor are clad in the quasi-military dress on the classic Soviet model; both men and women wear the same highnecked cotton tunic and matching trousers of the same blue shade. The impression made by this uniformity is overwhelming.

PAUL RICOEUR, whose impressions in *Esprit* are more favorable than his compatriot's, describes most of the Chinese that he saw as happy people, relaxed and confident in their leaders. His greatest hopes for the Revolution come from the quality of the local leadership he encountered, much of it now exercised by men who are not Party members. No doubt during this rebuilding period certain of the most admirable qualities of the Chinese people are coming to the fore. And there is no better indication of their sterling human qualities than the intensity of the devotion they inspired among the Christian missionaries who came to dwell and labor among them.

But M. Ricoeur found everything moving in a single direction. Farmland goes from individual peasant ownership to cooperative ownership, from which it is impossible to withdraw, and then to outright state ownership. Private business, which still operates with its original personnel, is going through comparable stages with the private owner, if he is Chinese, ending up in his own shop as a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

state functionary. Although a number of non-Communist political parties exist, they are powerless. The monolith is still in the process of crystallizing, but its future outlines are unmistakable.

It is this process of gradual subjugation which has to be weighed against successes thus far achieved: the inroads against backwardness, illiteracy, poverty, inefficiency and disease, and the compelling accent on pedagogy which accompanies every step of this transformation. It explains why, despite his first impressions, M. Guillain became acutely conscious "that the air of China is unbreathable for anyone who wants to be a man and not a robot." He was greatly relieved to return to the free world.

But the uncommitted peoples of Asia and Africa, if not Latin America, have other yardsticks. Striking material progress under Chinese Communist auspices can easily blind them to the new enslavement which is its price, as long as they remain without solid hope of emerging from their own bonds of unproductiveness and subjection. That is one of the challenges that confront the West in the strides the Chinese Communists are making.

THE POWELL AMENDMENT

ALTHOUGH it has been almost buried under the avalanche of other news stories concerned with the problems of integration in the South, the Powell Amendment may well prove to be one of the most dangerous strategems yet devised in the struggle against segregation.

Understandably anxious to accelerate the integration of races in the nation's schools, Representative Powell suggested that any bill designed to extend Federal funds for school construction should carry a "rider" which would deny these funds to any school district which failed to initiate integration. Thus Representative Powell would join together two distinct legislative aims, Federal aid to school construction, and implementation of the Supreme Court decision which declared unconstitutional the practice of segregation in the public schools. There is some evidence to date, however, to indicate that Mr. Powell's single stone will miss both birds.

Thus, political observers are already predicting that the Powell Amendment will block any bill designed to help badly-needed school construction. Such legislation, in all probability, cannot pass the House unless it carries the Powell rider, which has received the blessing of the Republican leaders in the House, Representatives Martin and Halleck. With the integration rider attached, a Federal aid bill could hardly pass the Senate, where a coalition of Southern Senators is prepared to filibuster it to death. Thus the immediate effect of the Powell Amendment would seem to be a continuation of educational mediocrity throughout the nation.

Realizing that his proposed amendment threatens to block Federal aid, Mr. Powell has offered to withdraw his rider if the Administration will guarantee that no funds for schools would go to segregated areas. Since the Administration feels it cannot make any such commitment, Representative Powell is left with his amendment, and Congress is left holding the bag of four hundred million dollars intended for school construction.

Far from aiding the cause of integration, then, the Powell Amendment, despite the zeal and right intentions which prompted it, would seem to have had the opposite effect by stiffening the resistance of segregationist legislators. In its unfortunate effects it reminds one of the political wisdom voiced by Thomas Jefferson in advocating the abolition of slaves: "A good cause is often injured more by the ill-timed efforts of its friends than by the arguments of its enemies. Persuasion, perseverance and patience are the best advocates on questions depending on the will of others."

NEXT WEEK

MICHAEL HARRINGTON writes about the nature of Communist society in Russia today.

"What Stalinism has done is to bring forth a new social class, that of the bureaucracy. . . . The fact that this bureaucratic ruling class represents a new social system is of immediate political importance. For the Stalinists *are* opposed to capitalism; they are opposed to capitalist imperialism: their antagonism springs from a fundamental difference in the ways in which societies are organized. Because of this, they have been able to capture much of the revolutionary sentiment which is directed against the capitalist ruling class, particularly in the underdeveloped areas of the world. The tragic factor is, of course, that their opposition to capitalist injustice is actually in the name of Stalinist injustice, that their anti-imperialism is imperialist."

MR. NIXON AGAIN

IN RECENT weeks Mr. Nixon the Campaigner, as opposed to Mr. Nixon the Vice President, has been back in the news. For a long time reports have persisted that many influential Republicans would like to see him off the GOP

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ticket this fall, no matter what President Eisenhower decided about a second term. This is the case, even though Mr. Eisenhower swears by his Vice President and is unable to understand why so many people are so strongly anti-Nixon.

Nixon supporters, on the other hand, insist that the things people say about their man simply are not true. Along this line, Leonard Hall, the chairman of the Republican Party, recently offered to give $1000 out of his own pocket to anyone who could prove that Mr. Nixon had ever called Harry Truman a traitor, or had ever referred to the Democrats as the "party of treason."

Mr. Hall's money is, we think, safe enough, if only on a technicality. Mr. Nixon was never one to be quite so direct. He implies, rather than charges; he imputes, rather than accuses. But the effect is much the same.

In the 1954 campaign, although President Eisenhower said he hoped the Communists-in-Government question would not be an issue, Mr. Nixon harped on it constantly. In September he was quoted in the papers as saying that the Eisenhower Administration had "kicked the Communists out of Government not by the hundreds, but by the thousands." The following month he qualified this statement by including that vaguest of all catch-alls, the "security risk," but the general effect was the same: "We have driven the Communists, the fellow travelers, and the security risks out of Government by the thousands. I stand by that statement." Later in the same month the N.Y. *Times* reported: "Vice President Nixon says that if a Congress of Adlai Stevenson's choosing is elected 'the security risks which have been fired by the Eisenhower Administration will all be hired back.' " From California the AP reported on Mr. Nixon's campaigning: "There is nothing the Communists would like better than . . . a return to 'the Truman loyalty program under which Communist agents were cleared and hired,' said the Vice President." As for Mr. Truman personally, the St. Louis *Post Dispatch* recently dug up another entry for the Nixon exhibit, this one a 1952 Associated Press dispatch: "Senator Richard Nixon told a Texas-Arkansas crowd today that President Truman and Adlai E. Stevenson are 'traitors to the high principles' of the Democratic Party. He said they tolerated and defended Communists in government."

Not once was Mr. Truman specifically called a traitor to America. Not once are the Democrats referred to as the "party of treason." But the implications of Mr. Nixon's remarks are unmistakable.

The sad part about all this is that Mr. Nixon himself sometimes seems genuinely confused. Apparently he is a man who very much likes to be liked, and he does not understand why, after the campaign is over, people do not simply forgive and forget. He cannot seem to get it into his head that there are some things one cannot do if political life is to go on peacefully after an election is finished. One can criticize, slash hard, accuse opponents of stupidity, blindness, inefficiency—any number of things. But it is impossible to imply that one's opponents deliberately betrayed the interests of the United States and then expect to be able to work with these men after the campaign is over as if nothing had happened.

Right now, for example, a good case could be made that, *vis a vis* the Russians, the United States is in worse shape than it was in 1952. Considerable evidence is available to indicate that the Soviet Union is out-maneuvering us in the field of foreign policy, and solid indications exist that our military position has deteriorated rather than improved since the Republicans took office. The Democrats are entitled to make all these points, we think, as convincingly as possible. What they are not entitled to do is to imply that our worsening position is due to secret softness toward Communism by Secretary of State Dulles, or to the deliberate hiring of "security risks" by Mr. Nixon, or to a fondness for traitors by President Eisenhower. Such tactics would make American political life impossible, because they would transform politics into a war of extermination. Yet this point seems to be the one Mr. Nixon has always failed to grasp.

Mr. Nixon will almost certainly be on the GOP ticket this fall. But neither he nor his followers should expect this news to be greeted by universal dancing in the streets. His methods may win elections, but millions of Americans still feel that such tactics hardly fit a man for possible occupation of the White House.

MR. DULLES SPEAKS OUT

THE HEATED climate of an election year brings out some strange political blossoms; cautious political figures often tend to become daring, and the venturesome often become cautious. In the case of Mr. Dulles, the hot-house of domestic politicking has produced what might be described as whimsy.

In facing the Senate Foreign Relations Committee, for example, he stated that the Soviets were not making progress in the Middle East, that their overhauling of Communist theory and practice "from A to Z" was a sign of Soviet weakness, and that their new policy of economic and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

political offensives in Asia and Africa was in flattering imitation of our own policies.

These seemingly complacent statements, as was to be expected, brought forth a flood of rebuttal and ridicule from Democratic spokesmen, who labeled Mr. Dulles' remarks "absurd," "contradictory" and "reckless." Mr. Dulles also drew a quick retort from Mr. George F. Kennan, former U. S. Ambassador to Russia and an extremely able student of Soviet policy. Countering Mr. Dulles on almost every point, Mr. Kennan declared, "The Soviet threat is more serious today than at any time since 1947. I do not recognize the world Mr. Dulles is talking about."

It is comforting to note that if Mr. Kennan, with an expert's eye, does not recognize the world Mr. Dulles is talking about, neither does Mr. Dulles, who has given evidence both before and after his appearance before the Foreign Relations Committee that the Soviet "new look" called for some quick changes in our own appearance. But Mr. Dulles knew that the Democrats on the Committee were after him, and decided that the best defense was a good offense. His seemingly confident statements about the strength of the West were good for export, and made fine reading for an electorate anxious to be told comforting things.

The catch, of course, in Mr. Dulles' domestic politicking is that he will now, as a shaper of foreign policy, have to stop taking credit for the shift in Soviet strategy and face up to its consequences. Among other things, the Secretary of State must try to get his program for increased, long-term foreign aid approved by a Congress that has been told by Mr. Dulles that the U. S. still leads from a position of commanding strength, and that the Soviet has had "little success" in either the Middle East or in Asia.

EARLY REACTIONS

IT IS too early to predict the effect of the new Soviet line that has emerged from the recent Twentieth Congress of the Communist Party. But we already have impressive evidence that the insistence upon collective leadership, friendship and cooperation has allowed the Soviet to develop a more formidable foreign policy, a policy that is for neutral countries both disarming and appealing.

Prime Minister Jawaharlal Nehru of India has made every effort not to commit himself and his country either to the West or to the Soviet bloc. From his neutral position he has criticized both freely when he felt criticism was called for. Messrs. Bulganin and Khrushchev were given a warm reception when they visited India, yet Mr. Nehru has openly lamented the fact that the Communists have been able to level false accusations against the Western powers. But Mr. Nehru is capable of suggesting that the Soviets have, in the past, adopted an aggressive, war-like role largely because they were insecure and feared foreign hostilities.

Mr. Nehru's reactions to the new Soviet line and leadership are significant, therefore, not only because he is the leader of a great country but because they may well be indicative of what we can expect from other neutrals.

When he spoke to India's Parliament recently, Prime Minister Nehru told his listeners that the Twentieth Congress indicated the Soviet Union was undergoing "considerable change in outlook and approach," that it was directed toward "some kind of normalcy, which is to be welcomed in every way." While he refrained from interpreting the significance of the new Soviet policies, he implied that he regarded the Soviet Union as a revolutionary country which had undergone tragic experiences but which was now returning to a normal condition. It was clear that he thought the Communist Congress marked a real improvement in the nature of Soviet dictatorship.

Mr. Nehru's favorable acknowledgment of the shifts in the Communist line has not interfered, however, with his attacks on Indian Communists. In his address to the Indian Parliament he berated the home-grown Communists, accusing them of being reactionaries and puppets of a foreign master. To Mr. Nehru, who is very experienced at maintaining his balance in shifting winds, Communists within the borders of India are of a different order from those without. He is willing to be friends with the Soviet Union, but he wants India to be governed without Communist interference.

Mr. Nehru's address underlines what will undoubtedly be one of the thorniest problems the West will encounter in future months. For if a friendly "neutral" power can react in this way, how will the Western powers justify their renewed, and strengthened, skepticism of Communist friendship and cooperation? And how will they deal with those countries that are wracked by internal dissent, deprived of the statesmanship of a Nehru, and receptive to the new siren song of Communism? We must remain firm in opposition without allowing the Communists to put us in the role that they have so publicly renounced, that of the aggressor. We must be free to offer assistance to other countries without seeming to be blackmailed by counter-offers of the Soviets. The new Soviet line, it is apparent, will make this necessary task more difficult and more urgent.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The New West

"THE POLITICAL RESONANCE OF NAMES LIKE NIXON, KNOWLAND, AND WARREN IS ONLY A SURFACE MANIFESTATION OF DEEP-FLOWING CURRENTS"

VICTOR C. FERKISS

AMERICA is on the move, and its movement is westward. Since the war, millions of Americans have pulled up stakes and sought a home elsewhere. Many localities have grown as a result—Florida, Michigan, the Washington, D.C. area—but the main push has been toward the Far West. Nor is this westward migration merely a trek of the old seeking a comfortable place to die; the migrants are mostly young people, and the population growth spurred by migration is maintained by a high birth rate as well.

Any shift in the center of gravity of the American population is bound to have far-reaching social consequences—not merely economic but cultural and political as well. Just as the relative decline of the Cotton South and the explosive growth of the upper Midwest radically altered the character of American life during the nineteenth century, so the new westward movement is likely to alter it in the twentieth. The political resonance of names like Nixon, Knowland, and Warren is only a surface manifestation of deep-flowing currents.

If the growth of the West merely represented a shift of populations between regions with similar social, cultural, and political conditions, the repercussions would not be especially portentous. The important question is whether life in the West is really as different as is sometimes claimed. Will this migration lead to the development of a new center of American cultural life capable of challenging the long-seated domination of New York, a new chord—as distinctive as old New England or the ante-bellum South—in the national song, a new base of power in American politics?

There are those who say yes and who claim to speak for the New West in its struggle for regional independence and power. Recently *Fortnight,* hitherto a California newsmagazine, transformed itself into "The Magazine of the Pacific Coast," instituting regional news coverage and setting forth a declaration of distinction and independence on behalf of the West. Styling themselves the authentic voice of a new, freedom-loving "Western Empire," the editors invited the collaboration of persons of all manner of intellectual gifts in interpreting this new civilization to itself and to the world. And it must be said that the language was brave and bold indeed, although the results to date have been somewhat disappointing.

Any attempt to assay the current status of the West in terms of its independence of and difference from the rest of the world must be done in three different ways: in terms of "high" culture, "popular" culture, and in the light of current economic and political developments. Present claims to Western distinction are least justified on the level of serious artistic and intellectual endeavor. There is at the outset the lack of a cultural tradition on which to build. No authentic great voice has ever spoken for the West with the authority of a Calhoun or an Emerson.

Regional literature presents a similar picture. If one defines this genre as by implication it is often defined, i.e., as work set elsewhere than in New York, then the Far West has produced regional literature in abundance, and an enthusiast like the late Joseph Henry Jackson could compile an anthology of local color pieces every few years. But this is a dubious accomplishment which can be duplicated almost anywhere in the United States by anyone with sufficient motivation and energy. An area may be the setting of numerous literary works, but this is something far different from being a center of production of art which, while reflecting a distinctive outlook on life, is yet of universal significance.

IN the far West, and especially in California, the prevalence of the externals of cultural life is deceptive. Art shows, little theaters, and radio stations specializing in "serious" music are plentiful. There is a higher per capita sale of books and magazines than in the nation at large, and the Southwest in particular is the home of many nationally and internationally known figures in the creative arts. But out of all this there emerges no distinctive regional cultural life, and the reason is clear enough. In cultural

Mr. Ferkiss is a member of the political science faculty at St. Mary's College, California.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

matters the Far West is still a colony of New York, albeit a prosperous one. The situation is comparable to that of a farmer who raises cotton, sells it to an industrial nation, and then buys his cotton back in the form of clothes cut to the other nation's standards. My neighbor may be a world-famous novelist, but his work will be judged and edited elsewhere; when I read it, it will be under the imprint of an Eastern publisher after a New York critic has tried to tell me what it means and whether I should like it or not. Thus the Westerner, deprived of self-recognition, presents the paradox of starvation in the midst of cultural plenty.

In some areas the lack of sustenance is obvious. On this score the Pacific Northwest can be dismissed, save for the flourishing little theater movement in the Seattle area, as the cultural desert Sir Thomas Beecham denounced some years ago. Actually, this area is nearer in spirit and in geography to Alaska than to the Southwest; it can make scant pretense to being anything but an out-of-the-way one-night stand or missionary territory for the local college art department.

It is when we come to California, the second most populous state in the Union, that appearances are more likely to deceive, and nowhere more so than in the San Francisco Bay area. The "Paris of the Pacific" prides itself on being the cultural capital of the West, and for gracious living it is probably without peer anywhere in the world. But gracious living, even if that means being able to pick up the latest French literary review in the same department store from which you purchase your vintage wines, is not the same thing as cultural ferment.

Aside from its operatic tradition, San Francisco is just as much a "provincial appendage" of the East as is Seattle or Los Angeles. Indeed, in many respects the "City That Knows How" resembles nothing so much as a rich and once-gay dowager who maintains a fashionable salon thronged by the hungry hangers-on of the arts and those few producers who have to drink somewhere while waiting to break into the bigtime. Those who remain in San Francisco (and many who come) are likely to be people more interested in living well than in subjecting themselves to the pressure of the all-out competition involved in getting to the top, and this propensity can be as fatal to creativity as any Bucks County syndrome.

In the sprawling industrial giant that is Los Angeles, appearances more closely coincide with reality, since its appeal has always been to man's desire for pleasure and comfort. Although Hollywood plays a part in shaping the popular culture of the country as a whole, Los Angeles really has no indigenous culture, and the Hollywood product tends to reflect rather than create national attitudes.

The one positive effect of Hollywood upon local cultural life has been to dump in this unlikely spot a goodly number of persons of some taste and much money who provide a base for activities such as the symphony and the theater. But fundamentally Los Angeles resembles the newer cities of Texas and the Southwest generally, where an orchestra and an art gallery and a college are as necessary to local pride and civic promotion as a first-class hotel or an adequate school system. Support of these activities tends to be motivated by a desire for social prestige rather than by any interest in them in and for themselves. Even coterie culture, although it exists here as elsewhere, has by the geographical diffusion of the city been deprived of a focus such as that provided in New York by Greenwich Village or in Chicago by the Near North Side.

COLONIAL status is not the only reason for the cultural sterility of the West Coast. Extreme social mobility, lack of an established cultural tradition, racial and religious heterogeneity, distance not only from the East but up and down the Coast itself (it is further from San Francisco to Los Angeles than it is from New York to Norfolk)—all these militate against a distinct and unified outlook.

One difficulty peculiar to the West is the lack of any academic focus for its intellectual life. Despite its huge college population, the West has no great university of distinct character and special stamp comparable to the giants of the Ivy League or the great urban schools like Chicago and N. Y. U. No unique cast of mind distinguishes the graduates of the West Coast's myriad colleges from one another or from the graduates of any small, run-of-the-mill Midwestern college; they are distinguished, if at all, solely by the degree of their intellectual innocence and lassitude. This lack of any characteristically Western academic center may, of course, be an effect as well as a cause of cultural sterility.

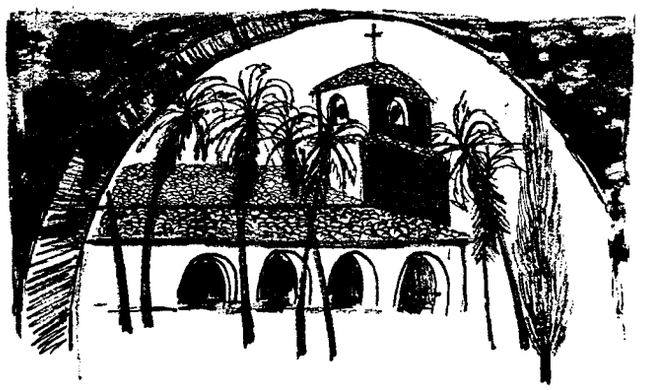
Besides its academics, California has a number of other resident intellectuals, it is true, but the most noted are generally expatriates come in search of the lotus. Huxley, Isherwood, Gerald Heard—there is something *outré* about the very list. California's penchant for the occult is notorious. Movements and magazines rise, flourish, and die with little relation to intellectual currents in the rest of the world. The recently flourishing Dianetics, for example, is already ancient history.

A BETTER case can be made for Western distinctiveness on the level of popular culture. It is not so much that the West is essentially different from the rest of the nation as that it is American to a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

greater degree. Scarcity of labor, mild climate, and abundance of space have long provided the average Westerner with a high standard of living which war and postwar prosperity are only now enabling the rest of the nation to approximate.

In this connection, it is worth noting that patterns in housing and clothing are increasingly set by the West Coast—a region-wide suburbia of long-standing. Thus our example of pervading Western influence is the proliferation of "ranch-style" homes throughout the nation, even in areas where the climate renders them highly unfunctional. Another spreading West Coast pattern is the mass-consumption of "modern" art; the non-objective print is coming to replace the rubber plant as a status symbol in middle-class homes across the nation. The contents of *Fortnight* illustrate rather well the new design for living. Advertisements for hi-fi rigs, luxury foods, and British cars are prominent, and articles by such worthies as Gerald Heard and the precious Lucius Beebe compete for space with



news of the West. This amalgam is West Coast culture today—a complex bred of a mild climate, high per capita income, nearness to nature, and the spread of a new kind of "mass education" in which students are taught to despise thinking but to approve of Bartok, Klee and Proust.

The new pattern of life in the West has been made possible by economic developments of recent years. During the New Deal era, American life underwent a portentous change. Behind the scenes the West and the South had their revenge on the East and, in the form of governmental expenditures, recaptured much of the wealth that Northeastern industry had drained off during earlier periods. The tendency during World War II and immediately thereafter for corporations to use earnings for expansion rather than for taxable dividends struck a further blow to financial domination by Wall Street and La Salle Street. This war-time industrial expansion and the mass markets created by population changes have re-enforced Western independence and left behind a prosperous middle-class civilization that is largely self-sufficient economically.

This triumph of middle-class civilization does not mean that there are no social and economic cleavages, but rather that the West has anticipated what appears to be the new American pattern. Class divisions along ethnic lines in economic and political life are largely non-existent within the white group. There is a definite racial caste system, however, which reserves a lower status for the Negroes and Mexicans (generally thought of as non-whites), and it is this group which underlies the prosperous, homogeneous middle-class society.

There is real poverty in the West, but, as is increasingly true in the nation at large, the poor tend to be poor because they are not white, or because they are socially marginal or old. On the credit side, it should be noted that the suffering of the poor is somewhat mitigated in the West; the Negro sections of Western cities, for example, are better than most lower-class white neighborhoods in the East. On the debit side, it is also true that their condition is likely to be more permanent; the Polish or Italian worker in the East can rise in time and be integrated into the larger community, but the Negro and the Mexican show little sign of becoming integrated, regardless of what material progress they may make. Here race and culture take priority over purely economic indices.

THE existence in California of a comfortable, middle-class white society which has banished poverty to the fringes of its world has definite political consequences. The underprivileged are as inert as the middle class is conservative and determined to fight to preserve its status. Since its capture by Sinclair and the pensioners during the Thirties, the Democratic Party in California has found itself unable to compete with the Republicans in pleasing the essentially conservative middle class. At the same time it is unable to go anywhere with only the support of a depressed minority that is difficult to activate in terms of votes because of its mobility, in the case of the Mexicans and other migrants, and its apathy, in the case of the Negroes. Forging effective party solidarity in this area is impeded by the fact that much of the large Democratic registration in California is an outcome of immigration of poor whites from the race-conscious South, and the task is further complicated by such legal bars to effective party organization as "cross-filing" and "non-partisan" elections on the local level. As if all this were not enough, the labor unions here are traditionally anti-Oriental, and it is noteworthy that the only Democratic and anti-Eisenhower newspapers of any consequence remaining in the Far West are owned by the McClatchys, who have been leaders of the anti-Oriental movement in this country; ironically the only urban counties in California carried by Stevenson in 1952 were areas in which these papers had long been agitating against the Nisei. Thus the Republicans enjoy the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

support of virtually all of the press and are able to count on divisive social splits in potential Democratic ranks as well as bitter personal, ideological and organizational splits among the leadership.

Given this picture, the future of the West as a factor in national politics is anyone's guess. The State of Washington has strong Democratic leanings, and the Democrats have a huge edge in California voting registrations, although they are rarely able to parlay the statistics into electoral victories. But Republicanism shows signs of becoming the dominant tradition unless (as in Oregon) it threatens to "take it away," in which case all concerned are likely to receive another demonstration of how explosive a force a threatened middle class can be.

The West's difficulty in finding itself politically is only a counterpart of its difficulty in finding itself culturally and intellectually. There is good ground for believing that political ideas—like ideas generally—are interesting to the Westerner not so much in and of themselves but primarily as another element of consumption, like Picasso prints or a new Jaguar. The truest reflection of West Coast life is probably provided not by magazines which accent "high culture" and political issues, but by an apolitical magazine called *Sunset*. This magazine is immensely popular and profitable, precisely because it mirrors the average Westerner's primary and almost exclusive devotion to his automobile, the outdoor life, food, home and garden. Right now, at any rate, whatever the future may hold, the new American of the West will fight any apparent adversary, Right or Left, in defense of his barbecue pit and picture window, and with any weapons that appear necessary.

FOREIGN NEWS

Editor's Dilemma

ROLAND E. WOLSELEY

CRITICS of the American newspaper have long considered it scandalous that the average weekly prints only a few inches of international news and that the typical daily only a few columns. They contrast this, in the case of the dailies, to the two or three entire pages devoted to the minutia of sports news, little of which is international.

Readers of the 165,000 circulation San Francisco *Chronicle,* for example, should be able to appreciate this criticism. Six consecutive front pages of the Home edition, early in February, carried a total of two and one-half inches of news with a foreign dateline. Nor was there any extraordinary quantity of foreign news printed throughout the week in the whole paper; even the Grace Kelly-Prince Rainer wedding date story, placed on page one by many another daily, was pushed to page twenty-four. There is little foreign news of any sort in this paper's first ten pages. Yet it buys both Associated Press and United Press service.

Thanks to the world-wide study of the flow of the news, made by the International Press Institute and published in Zurich in 1953, we know how much foreign news is transmitted to American dailies and how much of it they use. And its low evaluation, we learn, is not peculiar to the *Chronicle*.

Mr. Wolseley is a member of the faculty of the School of Journalism at Syracuse University.

For many years the main sources of overseas news for U.S. daily papers (as well as for weeklies that want it, although few can afford it) have been two. The major source is a group of agencies and syndicates: The AP, UP, International News Service, three or four foreign agencies with a handful of clients here, and various syndicates providing copy and pictures by mail rather than cable or radio. The second source is the small body of full-time staffs maintained abroad by a few large papers, such as the New York *Times,* New York *Herald Tribune,* Chicago *Tribune,* and *Christian Science Monitor*. These sell their reports to other papers.

The International Press Institute learned that four agencies—AP, UP, INS, and Reuters—sent eighty thousand words a day to U.S. editors over the four-week period during 1952-53 in which the study was made. This totalled two and one-quarter million words. The AP alone sent twenty-two thousand words a day; this amount was available, therefore, to many U.S. dailies, since that service has most of the leading papers as members.

How was this news used? The average paper among one hundred and five whose contents were selected for study by the IPI researchers "printed a little more than four columns a day of foreign dateline stories, including headlines," to quote the report. That amount-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ed to about thirty-two hundred words a day. The average proportion of foreign material to text space, in ninety-three dailies, was slightly more than eight per cent. The range of space allotted to this kind of news is wide, running from less than one per cent of one column to thirty-two columns a day.

AS a spot check on these findings, and to provide some 1956 data, I selected three foreign news stories that I considered important and noted what was done about them by ten widely separated large or small dailies during the publishing period from Feb. 6 to 11, inclusive. The stories were: A) The promise of self-rule to Malaya by Britain; B) Franco's suspension of certain civil rights; C) The Indian government's agreement to change the basis of the states' division which had led to violent riots in January.

These stories were transmitted by one or more of the news agencies and the overseas staff of the New York *Times*, i.e., they were available. While I was able to check only one edition, it was with one exception a major edition and not one in which wire news would be omitted purposely, as might highly specialized local information. Also several days were allowed for the appearance of the stories.

Of the ten papers canvassed, only two, the New York *Times* and the St. Louis *Post-Dispatch*, carried all three of these important foreign stories; two papers, the Chicago *Tribune* and the Syracuse *Herald-Journal*, carried two of the three stories; four papers, the Buffalo *Evening News*, the Cortland (N.Y.) *Standard*, the Denver *Post* and the San Francisco *Chronicle*, carried only one of the stories, and two papers, the New Orleans *Times-Picayune* and the Philadelphia *Evening Bulletin*, made no mention at all of these important events in Malaya, Spain and India.

Some of the usual quirks that occur in newspaper offices showed up here. The *Chronicle* carried the identical Malayan independence story on successive days, but neglected the other two. The small Cortland daily (8,124 circulation) carried more foreign news in its average of twelve pages a day than certain huge papers. The *Times-Picayune* prints little straight foreign news, yet it offers its readers several valuable regular articles interpreting foreign affairs.

And, as so often happens in the struggle to make deadlines, provide human interest, or give the composing room a few fillers with which to end columns, the papers that ignored most of the major stories were able to carry trivial tidbits. The Chicago *Tribune* informed us that the Spanish government was stepping in to "save chamois deer from extinction." The *Times-Picayune*, which spurned the test stories in the edition examined for six days, nevertheless let its readers know that Milltown, an old village in Ireland, is disappearing because of highway widening; also given prominence was the fact that seats now are more readily available in Korean movie houses. The *T-P* took the prize with its page-one yarn about the Japanese who said it is more convenient for his countrymen to kiss than it is for Europeans. Why is this? Because, as all readers of *T-P* now know, Japanese noses are flatter.

Nine of the ten test papers cited above were big dailies. There is evidence that the small papers, represented by the Cortland daily, do better by the readers in quantity and placement of foreign news.

In 1954 Dr. Robert D. Murphy of Syracuse University directed a study of the New York State Associated Press Relay Wire. His researchers found out what wire news flowed to twenty-four AP member-papers receiving Teletypesetter Service and what use they made of it. The papers are published in communities like Amsterdam, Rome, Ithaca and Geneva, N.Y., as well as in comparable cities in Pennsylvania.

Almost twenty-five per cent of the news sent by the AP to these papers was either foreign datelined material or foreign news with a domestic origin. When the researchers added up what was used by the small papers in the study period, three non-consecutive days in July, foreign news, coming either from abroad or originating in this country, stood far above even that demi-god, sports. Sports hit fifty-nine per cent (of the sports news sent) but foreign news reached eighty-two per cent of what was sent. In other words, one-fourth of the news sent by the AP was foreign, and most of it was used by the small papers.

What explains this better job of foreign coverage by the small dailies? It may be that the paper in the small community has little important local news, day by day, so it plays up national and international affairs. It also may have a larger newshole to fill. Although the number of pages is fewer than that of the big daily, its advertising volume is smaller. The little-city paper has a more limited staff; also the use of TTS may have increased the printing of foreign news because by that direct method of actuating typesetting equipment there is a tendency to do less selecting and close editing of copy.

ALL this, of course, is a purely quantitative estimate. To some critics of the press, this approach is not enough. Llewellyn White and Robert D. Leigh, in *Peoples Speaking to Peoples*, one of the volumes of the Report from the Commission on Freedom of the Press, say: "There is evidence that a mere quantitative increase in the flow of words and images across national borders may replace ignorance with prejudice and distortion rather than with understanding." And they go on to point out that what is further needed is "background and interpretation" to provide "intelli-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

gent comprehension of events in one country by the people of another."

In principle, there can be agreement here, but of what value are background and interpretation to readers who may never have seen the basic, hard news story itself? It is difficult to arouse his interest in the explanation for news of which he does not know. At the same time, the newspaper editor feels he faces a real dilemma. He receives considerable foreign news, true enough, but he has evidence that it is not read with any special enthusiasm. To support this thesis, one need only turn to the Continuing Study of Newspaper Reading, conducted since 1939 by the Advertising Research Foundation of New York. In the Fall, 1955 issue of *Journalism Quarterly,* there is an analysis of the readership data in the first 130 studies of U.S. dailies. It shows war, economic-social international relations, and political international relations, the three areas that qualify as foreign news, together had less readership than the comics. We can logically omit the war portion of the study, since it distorts the picture. The remaining foreign news ranks below business and industry, home and family, vital statistics and various other categories.

The editor knows, also, that if he does omit some important foreign news today his failure is covered up by the fact that his readers may now learn what goes on overseas from radio and television programs, weekly news-magazines, periodicals of comment, specialized papers, and from lecturers. In the old days he knew that if he and other editors did not print the news the readers would likely not get the information, or at least not for some time. Today, however, readers have more opportunity to become informed.

The temptation to slight foreign news under these circumstances is strong. But it is, I think, a temptation U.S. editors yield to only at our peril. Undoubtedly, the level of public knowledge is today higher than at any time in the nation's history. But at the same time it must be remembered that in our day knowledge of foreign affairs is vital to the citizens of a democracy that is playing a crucial role in world affairs. Repeated demonstrations by assorted pollsters that great numbers of the public do not know Indonesia from Indochina and Yugoslavia from Czechoslovakia are all discouraging. The American people must learn more than they now know about what is happening on the globe. Editors cannot supply readers with too much foreign news. Let them print all they can, even at the sacrifice of sports and other more popular news, and the hard news of what happens abroad should be accompanied by other material—editorials, columns, and special articles—that explain it to the often puzzled newspaper reader. As things stand now, the average citizen is simply not getting the kind of foreign news he needs for the hard decisions that lie ahead of us.

THE SCREEN

SOMETHING BORROWED, SOMETHING NEW

RICHARD RODGERS and Oscar Hammerstein II, who have been reluctant to allow their stage shows to be turned into movies, can now relax. "Carousel" has been made into a film of which they may be proud. Henry and Phoebe Ephron wrote the lively script from the musical play, which in turn had adapted Molnar's "Liliom" to a 1900 New England setting. Except for one dull and quite static expository scene near the beginning, the picture is bursting with vitality. Twentieth Century-Fox came up with their new CinemaScope 55 for "Carousel," and its greater depth of focus and lack of distortion does full justice to the beautifully photographed and lighted outdoor scenes in Maine. Even the De Luxe Color seems more luminous and clear as the boys and girls give their all in song and dance to "June Is Bustin' Out All Over" on the dock at Cousin Nettie's Spa, or again later as the boats sail to the clambake while Mr. Snow (Robert Rounseville) and Carrie (Barbara Ruick) sing "When the Children Are Asleep." The six-channel sound system should also get a nod of recognition for bringing out the Rodgers' score so well, and the singers rate several rounds of applause.

Under Henry King's good direction, the large cast brings the characters to life with a warmth seldom achieved in a musical, and they are considerably aided by the fine songs which are integrated into the sentimentally pleasant story. Gordon MacRae is at his best as the swaggering, conceited but insecure Billy Bigelow. His singing of the "Soliloquy," in which he boasts about what a big-shot his forthcoming son will be, is one of the picture's high points. Shirley Jones is lovely as the naive girl who falls in love with this irresponsible carnival barker and continues to love him throughout their not-too-happy marriage and even after his death. This death scene is particularly touching, and gives Claramae Turner, whose beautiful voice added to the pleasures of the "June" and "Real Nice Clambake" songs, an opportunity to console the young widow with the haunting "You'll Never Walk Alone."

Among the many other pleasures of "Carousel" is Rod Alexander's breezy choreography, which fits the story and music so well. The lengthy ballet describing the daughter's longings stems from Agnes de Mille's original in the stage production, and is danced to perfection by Susan Luckey, who portrays the daughter, Jacques D'Amboise and the chorus. Henry Ephron's stunning production has also brought something new—and what counts is the happy whole that sends one away, perhaps a little teary, but contentedly bustin' out all over after a real nice, sentimental clambake.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MUSIC lovers may find parts of "Fantasia" too sentimental, but moviegoers will find the reissue of this lengthy Disney opus just as interesting now as it was when first released fifteen years ago. Something new, along technical lines, has also been added. The live-action scenes in the picture, with Deems Taylor introducing the various parts and Leopold Stokowski conducting the Philadelphia Orchestra, are shown on a standard-size screen, but the designs and cartoons appear in large-screen CinemaScope. These changes in screen size add considerably to the showmanship of "Fantasia." Die-hard audiences, who take their music very seriously, will complain that the large screen is just one more trick added to the initial trick of illustrating music. There are times during "Fantasia" when I might agree with them: the drawings for Stravinsky's "Rite of Spring" are too literal, and those accompanying Moussorgsky's "Night on Bald Mountain," which melts into Schubert's "Ave Maria," leave me unmoved, while the overly-cute fauns and centaurs that illustrate Beethoven's "Pastoral Symphony" are mediocre calendar-art. But the lovely colors and forms during Bach's "Toccata and Fugue in D Minor" blend perfectly with this absolute music. "Fantasia" shows Disney's artists at their best in two numbers: when the hippopotamuses and ostriches satirize ballet to Ponchielli's "Dance of the Hours," and in the truly inspirational moments dreamed up for Tchaikovsky's "Nutcracker Suite."

Whether you like "illustrated" music or not, yours is the loss if you miss the delightful sequences in which mushrooms do the Chinese dance, thistles become Russian dancers, milkweed seeds becomes ballerinas and snowflakes are fairies whizzing across the ice. Like the little girl with the curl, when Walt Disney is good, he's very, very good.

PHILIP T. HARTUNG.

THE STAGE

KINGS AND DESPERATE MEN

"TAMBURLAINE the Great," Marlowe's time-defying Tartar, broke a lance lately on the indolence of Broadway: a sad, diminished fate for one who rode, a king, in triumph through Persepolis. Mr. Tyrone Guthrie's extravagant production of this celebrated Impossible in the canon of English drama had everything of beauty with which a certain kind of theatrical genius could invest it: an audacity of pattern and massed movement; the smoky lustre—all bloody incandescence—of Miss Tanya Moisewitch's decors, and a titular performance, by Mr. Anthony Quayle, of ferocious anarchy. Asia toppled; Egypt fell, and Africa, their mosques and minarets carved like melons by the barbarian swords; emperors went in chains and battered their brains out in public humiliation; Tamburlaine swelled in his dream of empire, and himself slaughtered the son who rejected it—yet a terrible nullity glazed all the oriental excesses: the nullity, perhaps, of unreconstructed power, turning within to gnaw hideously its own root of generation. Marlowe had always this obsession with the mastering all—"the over-reacher" is Mr. Harry Levin's excellent phrase for him—and it is a preoccupation which leaves his plays, for all their marshaled force of intellect, arid and dull of spirit. They want the various color of life: of personality and sentiment and morality. And the excess corrupts their dramatic structure, for, ultimately, pure will is boring: time and the world defeat the dream of power, but long before its shabby course is run, do we not turn away in sheer fatigue?

And the verse: a metallic clangor of rhetoric, surely, but how little dilation into a poetry of individual statement. Yet Marlowe's *vision,* at least, is individual, and whatever the ingenuities of this production, I cannot quell the suspicion that Mr. Guthrie failed to release it totally. Spectacle, to be sure, dazzles (though anything Mr. Guthrie can do, Mr. DeMille can do better), but intellect holds, and one might have wished to see, almost, a Tamburlaine of ideology, something closer to Marlowe's Renaissance concept, than this great beast pawing in lust the undiminished world. Mr. Guthrie never allowed that possibility, but only a montage of images of barbarism, with the verse swallowed in incoherence, and no imposition anywhere of an attitude: merely the exploitation of sensation.

The ensemble of Stratford, Ontario, making its American debut, performed with competence though not genuine distinction, and it remains only to note that the production closed after a scant twenty showings: a misfortune but, if the truth be told, one which could be borne with equanimity.

RICHARD HAYES.

COMMUNICATIONS

FOREIGN AID

New York, N.Y.

TO the Editors: Your editorial comments about foreign aid are thought-provoking. I hope all your readers will agree that it is vitally important to give aid to the newly independent countries of Asia and Africa, lest they become, hardly liberated from one colonial status, victims of another, infinitely

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

more cruel and ruthless colonialism of the type we are now witnessing in Eastern Europe. The question is, however, what is the best way of giving this aid. Those who, like myself, had an opportunity to observe on the spot the fate of the help which the Government of the United States is giving to some countries of Asia, have noticed with a kind of puzzled amazement how small a dividend of appreciation the investments have yielded. Both in India, and Indonesia, two countries where I spent the last seven years, heading permanent Unesco missions ("Science Cooperation Offices"), it was quite clear that while the United States assistance was financially the most powerful, it was also the least popular and was accepted only reluctantly, when other, more modest but more popular sources, like aid from the "Colombo Plan" or the technical assistance of the various specialized agencies of the United Nations have been exhausted. This may have had its cause in political considerations and feelings—the stereotypic accusations of the anti-American propaganda about "dollar imperialism" had on the long run a certain hypnopaedic effect in Asia—but in addition perhaps the modus operandi of the American aid is also to be blamed. It seemed to many observers far too cautious, almost suspicious, too slow and heavy, too much tied up with red tape and governed by officialdom.

However, some private American institutions have been more successful in winning goodwill and appreciation with their modest assistance programs than Uncle Sam with all his millions. This I have observed especially in Indonesia, where two American universities, the University of California and Princeton University have started aid programs of their own. Both universities have made their arrangements not directly with the Indonesian government but with the University of Indonesia, a state university with autonomy, modeled on the autonomous state universities of Western Europe. The University of California has given aid to the Medical School of the University of Indonesia by sending visiting professors and lecturers, receiving students for graduate training and also by sending some badly needed books and periodicals as well as special equipment, to assist in one of the country's most burning problems, a desperate shortage of doctors (about 1200 for a population of 80 millions, scattered over hundreds of islands!). Princeton University made somewhat similar arrangements to help establish a School of Public Administration, another sore need in a country which was run until recently by a colonial administration, with civil servants mostly imported from abroad. The scheme of the University of California was already running smoothly when I left, while Princeton's project was all laid out and its realization eagerly awaited. The success of these private arrangements, as measured in effect and appreciation, was probably due to the fact that they were worked out by professional men, doctors, scientists and educators rather than politicians, diplomats or men of public affairs. In addition, these arrangements, being between private, or semi-private (autonomous) institutions, had a simpler working mechanism and were not tied up with national "pride and prejudice" as so many official agreements between governments inevitably are.

It seems to me that this type of foreign aid, by one autonomous institution to another, has much better chances of success in the countries of the East, at least as far as the fostering of goodwill and understanding is concerned, than the projects worked out by governments, with elaborate machineries and always connected—or suspected to be connected—with some political considerations. Of course, the great problem with private aid versus governmental aid is the financial basis, but surely this can be solved once it is generally realized that whatever aid the United States wishes to give to the newly independent countries of the East can be given better in an indirect form, administered by competent autonomous institutions rather than by an elaborate but less competent governmental system.

The role of universities in international affairs is steadily increasing. This was clearly brought out recently at the Fifth National Conference of the United States Commission for Unesco, which was devoted to an appraisal and forecast about this most controversial of the United Nations' specialized agencies, designed to promote peace and understanding by means of education, science and culture. At this meeting much parallelism between the aim and work of Unesco and of the universities was pointed out (see Walter C. H. Laves, "Unesco in relation to the work of universities," Nat. Conf. 5/WG/4). It seems that with the type of aid the University of California and Princeton University are giving or are planning to give to the University of Indonesia, universities come very near to taking over an important part of the task, carried so far mainly by governments and intergovernmental organizations, the task of bringing East and West closer together and fostering international peace and understanding.

ALEXANDER WOLSKY,
Professor of Experimental Embryology,
Fordham University.

"'CATHOLIC PLOT' DOWN UNDER"

East Lansing, Mich.

TO the Editors: It was with a great deal of distress that I read the article "'Catholic Plot' Down Under" [Jan. 13] by Wilfrid Sheed. Mr. Sheed is entitled to his views of Australians and Australian

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

politics, but I feel that what he has left unsaid in his article tends to give a false impression of the Australian scene.

He mentions that Mr. R. G. Casey keeps a map of Asia behind his desk. He fails to say that Mr. Casey has done more than any other diplomat, with the possible exception of Mr. Malcolm Macdonald, to bring about an understanding of the West in Southeast Asia. Mr. Casey is in constant communication with the Free Government of this area, not only via Australian diplomatic missions, but also by frequent visits.

Mr. Sheed accuses Australian newspapers of carrying precious little foreign news. Anyone who takes the trouble to peruse the Sydney *Morning Herald* knows this to be nonsense and, furthermore, would recognize that, day in, day out, the Sydney *Morning Herald* carries more overseas news than the majority of American papers.

One is tempted to think that Mr. Sheed introduces the Petrov case as some form of backhanded castigation of Australians. His observations would have carried more weight had he stated that, whilst the Royal Commission clearly established that the Soviet government was guilty of espionage in Australia, it also stated there was insufficient evidence for the prosecution of any one Australian citizen. We Australians have our faults, but treason is not one of them.

Again Mr. Sheed's article would have painted a truer picture had he taken the care to point out that "Catholic Action" groups within a party are against all British parliamentary traditions and that such groups, endeavoring to exist within a tradition as deeply imbedded as ours, are courting a wrong interpretation of their motives.

Finally, Mr. Sheed should be aware that Melbourne, of all places, is the most sensitive of any Australian city to such Catholic Action groups, for the hierarchy has been noted, over the past thirty years, for its anti-British attitude.

None of the foregoing absolves anyone from acts of intolerance, but a fuller treatment of the subject by Mr. Sheed would have led to greater understanding.

LYLE BLAIR.

REPLY

New York, N. Y.

TO the Editors: I am sorry to have caused anyone distress with my article. But, having read Mr. Blair's letter, I am tempted to believe that he must distress rather easily. Taking his points one by one, I feel no substantial cause for grief in any of them.

1) I agree that it is a pity that Mr. Casey's work in Asia is not better known over here. But unfortunately, I was not writing an article about Mr. Casey. My subject was the crisis in the Australian Labor party, of which Mr. Casey is not a member, and I could hardly have broken off to discuss his merits at any length. My one reference to him (the map in his office) did indicate that he was more conscious of Asia than many of his countrymen. Mr. Blair seems to agree with me in this.

2) Mr. Blair cites one Australian newspaper, and that one incomparably the best. The Sydney *Morning Herald* is no more typical of Australian journalism than the N. Y. *Times* is of American. And *yet,* when I talked with Mr. Pringle, the editor of the Sydney *Morning Herald,* he told me that his paper had offices in New York and London, but none in the rest of Europe, or Asia. Since my chief point was that Australia is not sufficiently "Asia-conscious," I think it interesting that her best paper does not maintain correspondents in Tokyo, New Delhi, etc., but gets its Asian news second-hand from London.

3) I am at a loss here. I can't imagine what "tempted" Mr. Blair to think that I was castigating Australia over the Petrov affair. I mentioned it only for its part in helping to spark the Labor crisis. I certainly accused nobody of treason. Had I been writing primarily about the Petrov case, I would have naturally dealt with it more fully.

4) I agree that the "Catholic Action" groups courted a wrong interpretation of their motives. In fact, that was one of my main points. I also said that the situation they produced was unprecedented. But although "Catholic Action" groups are unknown in British parliamentary annals, it would be unwise to say that "splinter groups" within parties are a new development. And it must be emphasized that Santamaria always claimed that his groups were interdenominational, and that they did not differ from the party on questions of religion. Thus, in his eyes, they were legitimate splinter groups.

5) I realize that Melbourne was the centre of the uproar being, as it is, the home of Santamaria and also of Archbishop Mannix, his most enthusiastic supporter among the hierarchy. I cannot see that "anti-Britishness" has anything to do with the formation of the "groups." And anyway, I couldn't help feeling that to an American coming new to the situation, the question of which city was responsible for what must be of secondary importance.

I should like Americans to know much more than they do about Australia. For one thing, I am not sure that America is sufficiently "Asia-conscious" either. The two countries might learn together. But there is only so much you can do in one article. And one of the things you cannot do is give a complete picture of the Australian scene in an article on the crisis in the Labor Party.

WILFRID SHEED.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Freud, Catholics, and Culture

JOHN K. DALY

THE CHOICE of Lionel Trilling to deliver the Freud Anniversary Lecture of 1955 was a happy one; even happier was the approach to his subject made by Mr. Trilling, who examines Freud's view of culture in an attempt to draw some inferences about the cultural situation of our country and of our century. In this attempt, Mr. Trilling seems to me to make several points which are of particular interest and importance for American Catholics.

The central point of Trilling's essay* is that "the biological self is a hard, irreducible, stubborn core from which the culture may be judged and rejected." He is saying, very simply, that no human action need be, ultimately, culturally inevitable. A second, and perhaps more important, concern of the essay is with the need of re-establishing communication between persons. To this end, in the Freud lecture as in all his writings, Mr. Trilling concentrates on encouraging human beings to recognize the something worth communicating: their own personalities. Thus Freud, according to Lionel Trilling, had "a sense of himself as a biological fact. This sense of himself . . . was of course supported and confirmed by the various accidents of Freud's cultural fate, but it was, to begin with, a given, a *donnée,* a gift. It was a peculiar quantity and a particular quality of human energy, and its name was Sigmund Freud."

Free, self-aware personalities are, then, the desiderata for Trilling and also for Freud, whose therapeutic techniques, ironically enough, have so often been construed by critics as devices for submerging the person in the culture. Yet Trilling finds that for Freud "separateness (of the self) was a necessary belief. He needed to believe that there was some point at which it was possible to stand beyond the reach of culture." Exactly here, according to Trilling, is the tension area in the crisis of our culture. Our urgent problem is to forestall "the progressive deterioration of accurate knowledge of the self" and to promote "the right relation between the self and the culture." In this contest, Trilling declares himself clearly against the thoroughly adjusted man. This is not news to anyone who knows his past works, but it may be surprising to be told about Freud's similar reaction against, and popular Catholic acceptance of "total adjustment."

Not that we Catholics are not on record as favoring the existence of free personalities; although we use terminology different from Trilling's and Freud's, all of us are saying the same thing. They prefer to speak of "biological selves." We talk of "souls." They are ready to die "for the immutability of their egos and super egos." We also affirm with finality "that there is a sanction beyond the culture." We call it "conscience" and if they understood us, they would embrace us.

But it is precisely at the level of semantics that I am ready to join Trilling, perhaps at the risk of losing the close company of some fellow-Catholics, who are all for free souls and communication between them, but not at the price of our classical vocabulary. Scholastic words and phrases have become "the ultimate concern" of many, for whom any modification of them is blasphemy. Such a sacral view of the tools for conversation has at least two undesirable effects. The first is the loss of intellectual contact with our non-Catholic contemporaries, so that we do not notably advance conversation between persons. The second and terrible consequence is a subtle attack on the existence of persons. Let me consider the second consequence after a few comments on the inefficiency of our communication.

The fact that so much verbal communication by Catholics lacks precision struck me suddenly by contrast with a sentence from Trilling. Speaking of Freud's restraint towards early patients who had misled him with phantasies, Trilling wrote, "Its analogue is not, I think, the religious virtue of charity, but something in which the intelligence plays a greater part." This kind of refined observation, using a stabilized concept and then an intensifying or diminishing clause, is typical of much modern writing, but not of that by scholastically-trained minds. Such a generalization, I know, is a challenge for alert readers to deluge the editor with examples that prove me to be out of contact with all printed words. May we settle the case simply with, I think, the mutual observation that Catholic college graduates generally find articles in the *Nation* or books by John Dewey wordy and obscure; the same readers are more at home with, but perhaps equally unenlightened by, Josef Pieper or an article in one of the American Catholic monthlies.

*FREUD AND THE CRISIS OF OUR CULTURE. By Lionel Trilling. The Beacon Press. $1.

Father Daly is the chaplain of the Newman Club at Columbia University.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The point here is that we may have bought clarity through scholastic training and terminology, but the price is the loss of personal and specific comment on common experience. Too many Catholic writers are under the impression that they have shared something meaningful when they write "faith" or even "love." Cultivated to grasp essences, they go on circulating concepts the way a change-man in the subway passes out coins, without even the trivial addition of a personal fingerprint.

THIS CHOICE of the classical rather than the romantic in expression was rejected by J. Isaacs in "The Background of Modern Poetry," whose comment focuses the problem of trying to communicate freely with fixed phrases. "I confess frankly," Mr. Isaacs says, "that my bias is toward the romantic in poetry, toward poetry which records and preserves emotion by means of the forces that lie within words, as a result of their past experience, the company they have kept, the adventures they have had, the emotional and even cultural accretions they have taken to themselves. I prefer this way to the classical way, which is a way of using words as counters, releasing from a kind of automatic machine a limited and measured-out portion of response and reference. The romantic poet can never know how much poetic energy he is releasing once he presses his button, or opens his stopcock, or mixes his metaphors. . . . From the petrol-pump of classical poetry you get measured out only the quantity you are paying for. Romantic poetry gives a perpetual bonus."

Unexpectedness, of course, is the happy context of any bonus and provides the marvelous ambiance of truly personal communication. Reasonably, indeed, one might expect that the utmost humans can exchange in their experiences are just these common cores of definition that scholastics have laboriously insulated against all weather and emotion. To convey more may indeed be impossible, but influential writers today exhibit "a willing suspension of disbelief" in such limits on their personality. Consider, for example, the popularity of converts writing as Catholics. How enthusiastically their books are read and how mournfully we ask why cradle Catholics lack equal talents for sharing religious insights. The reason is, perhaps, not a dearth of talent, but the fact that many may be gagged from effectively telling their own story by the school-conditioned conviction that it tells itself when the approved words are lined up in the usual order.

To shout through such a gag with a message that will be heard, at least, and perhaps understood later, one may have to create his own fresh vocabulary and ignore the worn-out words. Initiative of this kind was shown dozens of times by John Henry Newman, but most notably perhaps in his *Grammar of Assent*. There, his unusual handling of "probabilities," "certainty," "instinct" and "illative sense" terrified his informal scholastic canon, Dr. Charles Meynell, in 1869. Commenting, that year, on his troubles with acceptable language in the *Grammar,* Newman wrote to Henry Wilberforce: "Our theological philosophers are like the old nurses who wrap the unhappy infant in swaddling bands or boards—put a lot of blankets over him—and shut the windows that not a breath of fresh air may come to his skin, as if he were not healthy enough to bear wind and water in due measure. They move in a groove, and will not tolerate anyone who does not move in the same. . . . I come more to see than I did what an *irritable genus* Catholic philosophers are—they think they do the free Church of God service by subjecting it to an etiquette as grievous as that which led to the King of Spain being burned to cinders."

Despite Newman's debatable success with acceptable phrasing, the *Grammar of Assent* was published originally on his 69th birthday. Eighty-five years later, in 1955, it was reprinted in a popular paper edition. Obviously, Newman still speaks to the hearts and minds of readers of all faiths. Undeniably he has advanced the timeless conversation between persons. Joining with Newman and Trilling therefore, many of us want to judge and modify a word-culture that tends to dull the sharp edge of human communication. Fuzzy, tentative, redundant our expression may be, but it will be the chatter of living people, not the rustle of aseptic shades.

FOR AT LEAST efficient communication, then, one might associate himself with Trilling and Freud as both are presented in the lecture under discussion. However, both these men are more concerned about the survival of "biological selves" faced by our threatening culture. Facing this crisis of our time, I would suggest that the use of a canonized language and thought system tends to dissolve persons in favor of the enshrined culture. By training people to speak alike and to move mentally along similar paths, the cultivators, not too surprisingly, may produce individuals from whom has been taken the capacity for even dreaming of dissent.

Such a situation is found already within our western world, according to Professor Trilling. "We cannot really imagine non-conformity at all, not in art, not in moral and social theory, certainly not in the personal life—it is probably true that there never was a culture which required so entire an eradication of personal differentiation, so bland a uniformity of manner . . . we cannot really imagine what it means to take an intellectual chance, or to make an intellectual mistake, or to have a real intellectual difference."

How consoling if one could affirm that this anti-personalist situation cannot be found within the Western

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Church. Judged by our affirmations for freedom and against totalitarian enslavements of all kinds, surely we ought not to be storing devices that even mistakenly might diminish our personalities. Be assured that I am not unaware that quite regularly devices work neither for better nor worse. Inspect, though, the graduates of our Catholic educational machinery on all levels and tell me whether they are different from Trilling's description of conformist persons.

They are different at least in this, that they have been cultivated to conform to one more institution than have many of their contemporaries. They appear to have been conditioned to fit blandly into the Church. An over-protective Catholic education often appears geared to the objective of forestalling any judgment or rejection of the Church. This situation inevitably prevents maturation in the students; they remain at an infantile level, in which "the second conversion" is impossible. Hence, throughout their lives many educated cradle-Catholics are attached to the Church by nothing stronger than the thin strings of habit and emotional balance. Altogether otherwise must be the involvement of those who scrutinize the Church in their mature, free state and "judge" Her to be their mother unto death. Such persons range themselves with Christ against a critical culture; such supremely are free persons, and should be called "Liberal Catholics" in terms of praise. Isn't it strange that those among us who do try to be persons and to re-establish communication among persons are called "liberal" in an unfriendly sense? It is a strange personalism which makes so much fuss against the "non-conformists."

We should rather subsidize "this intense conviction of the existence of the self apart from culture," even when the culture is the Church. Otherwise, how can we really be "friends" of Christ in free submission to Him? Conditioned characters, prevented from ever appreciating the dizzy intellectual-will adventure of faith, must become only "servants"—a term Jesus would not call us. Ought we not encourage among ourselves that free relationship with the Church which will benefit Her, not by continuing our passive association, but by creating a living community?

Finally, we Catholics should have two motives for inserting ourselves as persons into the crisis of our culture. One motive will rightly concern the continuity of our Church through all persecuting challenges. Strenuous as the days ahead may be for all of us in all quarters of the universe, we have some assurance of healthy survival if the Church is built among free souls, who neither were cultivated into the Church nor persuasively conditioned to stay. Now is the time carefully to develop free *men* of "the noblest and most generous achievement of culture."

A second motivation is the protection of humanity from engineers who are training to manipulate us out of freedom. We are informed of this eventuality by men like Harvard's Professor B. F. Skinner, writing on "Freedom and the Control of Man" (*American Scholar*, Winter 1955-56). "But science insists," he says, "that action is initiated by forces impinging on the individual, and that caprice is only another name for behavior for which we have not yet found cause." This teaching very likely will go on, despite the clear message of Freud and Trilling to the human engineers that there is an ultimate, indestructible, irreducible, active *"biological self."* A similar note was sent to the human engineers last year by Joseph Wood Krutch in his "Measure of Man." He told them, "I shall act as though I were at least a Minimal Man and perhaps I will discover that this Minimal Man is 'good enough to survive.'" Scholastics for centuries have been telling everyone "the *soul* will never die." All these messages, from Freud, Trilling, Krutch and the Scholastics, are expressing the right ideas in our contemporary crisis, and can help extract us "personally" from our predicament.

I was hungry and you gave Me to eat... MATTHEW
Give...
CATHOLIC BISHOPS' RELIEF FUND
Serving 92 Million of the Needy Overseas
1956 COLLECTION

Nationwide Collection **Laetare Sunday, March 11**
Your Parish Church or National Headquarters
350 Fifth Ave., New York 1, N.Y.

Seton Hill College

Four-year liberal arts college for women. Pre-professional training for medicine, law, social service. Elementary and secondary teacher education; art, music, home economics education. Campus nursery school. 200-acre campus in foothills of Allegheny Mts. east of Pittsburgh. All sports. Regional, national accreditation.

Catalog on request. Box K, Seton Hill College, Greensburg, Pa.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Selected Splendor for MacArthur

MacARTHUR: HIS RENDEZVOUS WITH HISTORY. By Courtney Whitney. Knopf. $6.75.

By HAROLD C. HINTON

GENERAL MacArthur was wrong: there is at least one old soldier who, though he will presumably die, is not likely to fade away; he is it. Few things would be more valuable to the student of recent and contemporary affairs than a serious and objective study of the career of Douglas MacArthur. The nearest approach so far is probably that by Rovere and Schlesinger, *The General and the President,* which makes an honest effort to discuss MacArthur's ideas and policies on their merits. General Whitney's book is not in this class at all, and as a long time staff officer and warm admirer of General MacArthur he probably could not be expected to produce one that was. Whitney's *MacArthur* is less satisfactory as a piece of military history than the corresponding memoir by MacArthur's intelligence officer, General Willoughby. It is magnificent, but it is not history.

The book has three main merits: it is beautifully produced, as is Knopf's wont; it is easy and interesting to read; and it publishes for the first time a number of important documents written by or pertaining to MacArthur. Beyond that there is nothing important to recommend it. Surely it does not stand to reason that any commander can have singlehandedly conquered the Japanese and North Koreans and turned back the hordes of Communist China in the teeth of an apparently coordinated conspiracy by the Navy, the Air Force, the Pentagon, the White House, the British, and nearly every one else to prevent him from doing so. Yet this is substantially what MacArthur is portrayed as doing. We can concede this much to General Whitney, that MacArthur's landing at Inchon, and probably also the campaign in New Guinea, were military masterpieces. But there is a great deal of evidence to show that the original defense of the Philippines, MacArthur's insistence on advancing toward Japan solely by way of the malarial islands of the Southwest Pacific and the Philippines, and his charge for the Yalu were much less creditable performances. General Whitney scarcely considers this evidence.

The American occupation of Japan was a success on the whole, and MacArthur unquestionably deserves much of the credit for its success. But to portray it as a complete success for which MacArthur deserves all the credit, as General Whitney tends to do, is to carry praise to the point of sycophancy.

Needless to say, General Whitney can find no fault with MacArthur's conduct of the Korean war. Apparently neither he nor his chief can understand why MacArthur was removed from command, unless as the result of some sinister conspiracy. Surely this was made clear at the time: MacArthur was removed because his policies and conduct threatened the American tradition of civilian control over the armed forces and America's relations with her principal allies, and actually produced one of the worst disasters ever suffered by American arms, the Big Bugout of December 1950. Credit for stopping this "planned withdrawal" is given, of course, to MacArthur, and little is said of the magnificent efforts of General Ridgway except to deprecate them. Nor is it admitted that the evacuation of the X Corps from Hungnam was possible largely because Admiral Sherman had the foresight to build up, apparently without MacArthur's consent or approval, a pool of shipbuilding in Japan which could be used for the purpose.

It is significant that General Whitney does not discuss at all the evidence brought out at the MacArthur hearings in May 1951, when the objections of the President, the Secretary of State, and the Joint Chiefs of Staff to MacArthur's conduct and recommendations were fully aired. Why spoil a good story?

Soeur Angele and the
GHOSTS of CHAMBORD
by Henri Catalan

Soeur Angele is back. She stumbles over her second corpse among a rich assortment of film actors, performing animals and orphans. If you have given up murder for Lent you have our deepest sympathy. $2.50

QUESTIONS and ANSWERS
by Cecily Hastings

Besides running the question-box column in the *Catholic Herald,* the author has had long experience in out-door speaking for the Catholic Evidence Guild. She knows what problems are worrying people *now,* and how to give an answer which really satisfies. The answers on the problems which arise in mixed marriages are particularly good. $3.00

The SPLENDOR of the LITURGY
by Maurice Zundel

Taking the Mass as the highest act of prayer, Father Zundel examines the history and meaning of each prayer and action. A reprint, made because it was persistently asked for. $3.50

Order from any bookstore

For more about all our new books see Sheed & Ward's OWN TRUMPET. To get the Trumpet free and postpaid write to Lucy MacGill at—

SHEED & WARD, New York 3

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MacArthur believed then, and apparently still believes, that the United States, without allies if necessary, should oppose Communist pressure wherever and whenever exerted with "maximum counterforce." He refused to admit that this policy was very likely to touch off a general war, and he professed to have no idea how such a war should be fought if it occurred. At the same time, if we are to believe his political speeches, he favored a reduction in government expenditures; it would be interesting to know just where he would apply the ax.

In short, General MacArthur has carried over into the era of the Cold War the same attitudes and techniques which he employed against the Japanese. It is the conviction of this reviewer, and of many far wiser heads, that we are now confronted with an enemy far more patient, powerful, subtle, and dangerous than the Japanese ever were. We are faced, in fact, with a challenge of a kind which the professional military man, by virtue of his very training and outlook, is likely to find it very difficult to comprehend, and still more difficult to combat. Modern war, whether hot or cold, is still far too important to be left entirely to the military mind of generals.

Saint Joseph
HOLY WEEK MISSAL

New Liturgy from Palm Sunday to Easter, in accordance with the New Roman Ordo of 1956. English text of all Masses and ceremonies. Large type. Red & Black.

$.30 each

FOR CONGREGATIONAL USE

NOW AT ALL CATHOLIC BOOKSTORES

THE GUILD BOOK SHOP

117 E. 57th St., N.Y. 22—PLaza 3-0225

Crucifixes and **Statues** by modern artists
Exceptional stock of **Catholic Books**
Cards for all occasions. **Catalog** on request.

A Fascinating Potpourri

THE WRITER OBSERVED. By Harvey Breit. World. $3.75.

By JAMES GREENE

IT IS the general impression that modern writers are strange and tortured people who reflect in their personalities, as well as their books, the chaos of their age. Their clothes are often, so the old legend goes, as much things of patches, stains and rents as are the maps of modern Europe and Asia. Writers are lionized (but also endured) at parties. Of course, they despise all who are not themselves agonized or tortured.

Not a few such notions will change as a result of Harvey Breit's book, *The Writer Observed,* a collection of sixty interviews with authors who seem to be, for the most part, well-balanced, soft-spoken and attentive to dress. Each of these conversations appeared originally in the pages of the Sunday New York *Times Book Review.* Since only a handful of the writers interviewed live in New York, Mr. Breit's activities were geared pretty much to the migratory habits of writers—an unpredictable pattern at best. When a writer did venture within the city limits, however, Mr. Breit was upon him—in a bar, in a hotel room, along some midtown curbstone. The results of his Manhattan pursuits are enclosed in this book, a fascinating potpourri of literary gossip, reflections on the writing craft and an occasional lump of indigestible nonsense.

More often than not Mr. Breit has succeeded in bringing out the human personality behind the professional writer, and the book is worthwhile for that alone. "Kings mean seldome what their states-men do," D'Avenant once wrote, and the monarchical personalities who appear in these informal audiences do not always match their public images: Thurber is tendentious, Waugh is serious, Schweitzer casual. Of course, there are exceptions. Occasionally a poet is intrepidly and immutably poetical—"I was arrogant and lost," says Dylan Thomas, "now I am humble and found. I prefer that other."—or an author speaks exactly as his books suggest he will speak—"I think," Truman Capote remarks, "that I have rather heated eyes." Life does, on occasion, imitate art.

Naturally enough, every author gravitates to the subject of other authors. The man mentioned by practically everyone in the book is William Faulkner. Indeed, Mr. Faulkner himself follows suit and discusses Wolfe, Faulkner and Hemingway: "I rated . . . authors on the basis of their splendid failure to do the impossible. I believed that Wolfe tried to do the greatest of the impossible, that he tried to reduce all human experience to literature. And I thought after Wolfe I had tried the most." And Nelson Algren reports that Irving, James and Hawthorne "are the dullest writers that ever walked in shoe leather," and adds Melville as an afterthought. The art life imitates is sometimes *MacFlecknoe.*

Mr. Breit's personages are best when they are on the subject of their craft. For here they are experts and what writers say about writing is usually worth listening to. Elizabeth Bowen's remarks, for instance, are characteristically penetrating: "The novel . . . is an ethical thing. The short story has the dangers of perfection." Arthur Koestler, too, manages to break through in character: "If you were to ask me

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

what a writer's ambition should be, I would answer with a formula: to trade a hundred contemporary readers for ten readers in ten years, and for one reader in a hundred years."

It was inevitable that some of these talks would be better than others. Not everyone will agree on which are the "best" ones. But in each some glimpse is given of the man behind the pen, which, I take it, was Mr. Breit's intention in the first place. Mr. Breit's introduction is written in his usual snappy and engaging style. Though it seems a little long for this kind of volume, Mr. Breit discusses engagingly the problem of dealing with deathless talent in the mortal pages of the Sunday *Times*.

Future Relics

THE LAST HURRAH. By Edwin O'Connor. Little, Brown. $4.

By JOE DEVER

ABOUT five years ago Harry Sylvester suggested to this reviewer that a good novel about James Michael Curley of Boston would be a sure-fire best-selling item. Some of us on the Boston scene have been well aware of this for longer than five years. Joe Dineen made an interesting sally in this direction with his successful journalistic novel *Ward Eight*, and there have been one or two other fairly successful thrusts at the inviting target.

Now comes Ed O'Connor with the book that all Boston and perhaps many sections of the whole nation have been waiting for. In this roisterous, warm and mellow kaleidoscope of the last campaign of a waning political giant, Frank Skeffington, Mr. O'Connor has attained the first stage of maturity as a shrewd and deft portraitist of Irish-Catholic political manners and morals in the Boston that is not Beacon Hill.

He entertains and moves his reader with a story of a fabulous political antiquarian who, because of his genius, paid only very late devoir to the death-knell that has been tolling for old-line big-city political bosses during the past twenty years. The measure of this book's critical success lies in its artistic power to neutralize and overcome the prize-winning, book club, and other promotional success which has preceded its publication. It may be said, too, that no novel about the Boston-Irish is usually as important to outsiders as it may seem to Bostonians. This, too, is a water-jump which *The Last Hurrah* has cleared successfully.

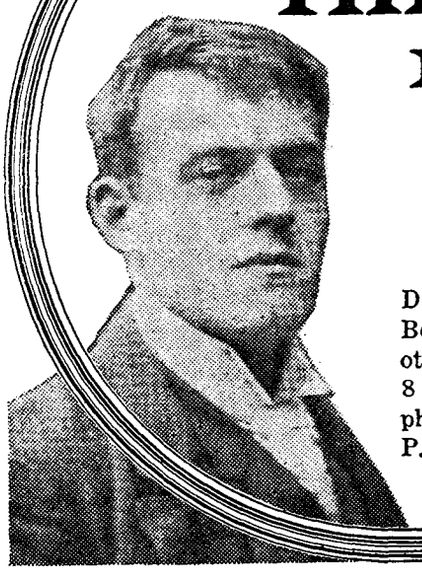
They are all here, in one form or another, the lemony Yankee publishers and financiers, the ward bosses and ward heelers, the Cardinal, the Hill, the Hall and the State House dome.

Frank Skeffington is here too, in a nice remembrance of things past against the very important setting of the new Boston in which the great integration is swiftly taking place. The Irish politicians and vinegar-souled Yankees are regarded, quite correctly, to be relics of the past. From the dark cloud of the fading fortunes of the tragically great Skeffington emerges the outlines of a golden city of tomorrow, which is, in fact, the fast-emerging reality of today.

Young Skeffington, a be-bop

Portrait of a genius as a young man

THE YOUNG HILAIRE BELLOC



By MARIE BELLOC LOWNDES
author of THE LODGER

Drawn from his sister's memories, Belloc's early letters and poems, and other unpublished family papers. With 8 pages of previously unpublished photos. $3.50 at your bookseller's.
P. J. KENEDY & SONS, NEW YORK 8.

Do You Like Backbone in Your Reading?

Why not find out about the Book Club that will give it to you regularly—and for less money. For information about a really different Catholic Book Club, a Club for serious, inquisitive, challenge-minded readers, write:

Department X, THE THOMAS MORE BOOK CLUB
210 West Madison Street, Chicago 6, Ill.
Simply give your name and address and 2 words:
"Send Information"

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

playboy, has rejected his father, and into the vacuum thus created for the aging widower comes the nephew Adam—a comic strip creator on the Yankee newspaper—who rides beside Hopalong Skeffington over the last brave and raucous political trail.

Surprisingly enough, this is the love-interest of the story, as clean as a whistle, as warm and pungent as a new bran muffin. In his last hours, Skeffington is defeated, not by the inept young candidate, but by the changing times. The old order changeth, giving place to new, and Skeffington goes down to his actual and political death with the grandeur and the glory of ancient tribal kings surrounded in the last hours by all of his barons and vassals.

Here are all the ingredients of a Boston-Irish novel, as before, but concocted with a masterful touch that compliments rather than demeans any of the author's derivations. If there is something unfavorable to be said about the book, let this opinion be advanced: the book lacks a certain depth in character because of its swift, zoned, summarist technique. The author himself, by his talent for the satirical vignette, must pay a certain toll for his brilliance in that area. But this reviewer will take the vignettes of Yankee newspaper folk and petty political rabble-rousers, anytime, in preference to the more leisurely, incisive art of, say, a Henry James.

Up to now, this is it—the Boston novel! And time may prove it to be of major significance as a sociological novel of the big city in America. Hurrah for *The Last Hurrah!*

Symbol and Act

AMERICAN TWELFTH NIGHT AND OTHER POEMS. By Sister M. Madeleva, C.S.C. Macmillan. $2.

By NED O'GORMAN

A CATHOLIC poet wrote to a friend that Catholic subject matter "as such" did not interest him. "As such" it does not interest me nor does it, I think, interest Sister Madeleva. What does interest the Catholic poet is the World and Man, and for the Catholic poet God straddles the world and creates man, giving the World and Man all their meaning. A nun especially cannot "get around" God; her day turns with Him and night falls with Him. But to find God everywhere is oftentimes to lose sight of man; to see angels and symbols everywhere is oftentimes to miss the world. The "trick" is to move as if one discovered as one moved. A poet evokes the world; he is, as Wallace Stevens so grandly says, "the angry day-son clanging at its make."

There are lyrics in this volume that give me a sense of the world that only the convent can give; a nun's best poems should be "about" God, about His works, and His daytime manifestations. Nuns have the advantages and disadvantages of writing in the affecting air of utter dedication. Most poets do not. Their lives are pulled tight over days of

CROSS CURRENTS a quarterly review to explore the implications of Christianity for our times

REPRINTS AVAILABLE
25c each, 10 or more, 15c ea.

☐ **NEWMAN's** "On consulting the faithful in matters of doctrine"; ☐ **DeHAAS** on psychology & religion; ☐ **ROCHDIEU** on affective dynamism & religious sentiment; ☐ **BURGELIN** on Protestant psychology & Catholic psychology; ☐ **KOGON's** "Europe & the Americans"; ☐ **CHENU** on the plan of the *Summa*; ☐ **GUERSTER** on religion in America; ☐ **VIALATOUX** on Christianity & laicity; ☐ **HATZFELD** on Bernanos; ☐ **DOMENACH** on mass & person; ☐ **LECLERCQ's** "Are there moral heresies?"; ☐ **PAREYSON** on the unity of philosophy; ☐ **GEISSMAN's** "All is good"; ☐ **LACROIX** on religious conscience & political conscience; ☐ **GUITTON** on Pascal & Leibniz; ☐ **GATHIER** on Hinduism & Christian thought; ☐ **MAYDIEU's** "Christians at work"; ☐ **BALTHASAR's** "What should theology be doing?"; ☐ **DiLASCIA's** "The power to be free"; ☐ **DUMERY's** "The temptation to do good"; ☐ **MERLEAU-PONTY** on phenomenology; ☐ **TURNELL's** "Poetry & Crisis"; ☐ **SALOMON** on sociology; ☐ **COOMARASWAMY** on the responsibility of the West; ☐ **THOMAS** on secular humanism; ☐ **JEMOLO** on Catholic non-conformists; ☐ **VANN's** "The Confessor's Problem".

CROSS CURRENTS, 3111 Broadway, New York 27, N.Y.

☐ Please send reprints checked above.
☐ Please enter subscription ($3 a year, 4 issues).
☐ Send bound volumes (1955, $5; 1952-3-4, $5.50 ea.)

Name .....
Address .....
City ..... Zone ..... State .....
☐ Bill me ☐ Check enclosed

THAT DREAD WORD, TUBERCULOSIS! . . .

It used to be even more dismal when one was told he had that disease. Nowadays there are remedies. One in particular has been recommended for use in the missions and we are planning to send a million tablets, to begin with, to 100 mission stations. You are invited to help. For $20.00 we will undertake to send 10,000 tablets to one of the many missionaries who are pleading for this remedy. Do not delay. The poor sufferers are waiting for relief. Tell your friends and get them also to contribute. Send your gift to Rev. Edward F. Garesché, S.J., President, Catholic Medical Mission Board, Inc., 10 West 17th Street, New York 11, N. Y.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Monroe FOLDING BANQUET TABLES
If you are on the Kitchen Committee of some Church, Club, School, etc., in your town you will be interested in this modern Folding Banquet Table. Write for Catalog and special discounts to institutions and organizations.
MONROE CO. 111 Church St. COLFAX, IOWA

MARYWOOD COLLEGE

Accredited Catholic college for women. B.A., B.S., B.M., M.S. degrees. New: 3 beautiful halls of residence, fine arts & science; theatre, gym with largest pool in East. Lib. arts, voc. home ec., music (NASM), art, sec'l, teaching, librarianship, drama, psych., social service, sci., med. tech. Conducted by Sisters, Servants of the Immaculate Heart of Mary. Catalog. Give date of H.S. graduation.

Registrar, Marywood College, Box C, Scranton, Pa.

Graymoor Friars

Graymoor, Garrison 8, N. Y.

Please send me without obligation your literature in regard to ☐ Priesthood ☐ Brotherhood.

Name .....Age.....

Address .....

City .....State.....

LA SALLE

MILITARY ACADEMY

American's foremost Catholic Military School, under the Christian Brothers. Intellectual progress, spiritual development, physical fitness. Accredited college preparation. Grades 8-12. Small classes. Senior ROTC. 100-acre campus. 73rd year. 50 miles from New York City. Visitors welcome. *Catalog.*

Box W, Oakdale, Long Island, New York

Classified

★RATES, payable in advance: 16⅔c a word (6 words, $1). Centered lines $1 each. 12 words or 2 lines minimum. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts, *Catalogs.*
IRISH INDUSTRIES DEPOT, INC.
870 Lexington Ave., (near 65th), New York

CHESTERTON AND BELLOC

★Scarce Chesterton and Belloc Books
250 Titles. Free Catalogue.
Prosser, 3118 N. Keating, Chicago 41, Ill.

CALENDARS

★APPOINTMENT CALENDARS — for 1956—12 pages printed on heavy cardboard 10 by 12 inches. For desk or wall. Date and feast day with ample space for memos. $1.00 postpaid.
PIO DECIMO PRESS, St. Louis 15, Mo.

STATUES

★Every kind of religious statue and painting done to order. Reasonable.
ST. BENEDICT STUDIO
Westport, Conn.

PRINTED LABELS

★ 500 Gummed Labels, printed 3 lines, $1. HERDMAN, 520 Belleville Ave., Belleville, N. J.

waste and nights of creation; they lack a nun's enclosure but possess a disability of attention that she lacks. I think now of Jessica Powers.

These poems are concerned with the myth and substance of Christmas. They are good poems and they are about the coming again of Christmas each year in the aweful *mimesis* of the Liturgy. In "Joseph," "Stars," "American Twelfth Night," "Elizabeth Watches the Night Sky" and the lovely "At Shadow Time" the presence of an action that is not merely symbol but act gives strength to a lyric form that might have been used badly. The Serenade to "Christmas in Provence" is reverent and lyrical:

> This age-old church, dream-stricken yesterday,
> Has wakened into loveliness and light
> And all Provence is in its arms tonight,
> And all its tambourines and fifes are gay.
> The dull, encumbering ages fall away;
> Templar and king kneel in the ancient rite
> With torches' blaze and candles tall and white
> And a Child cradled on the fresh-strewn hay.

Sometimes Sister Madeleva's good sense is overcome by a kind of sentimentality. I would question her use of the inverted line, her careless use of dangerous adjectives (precious, gently, fair, etc.) and an occasion or two of driven metre.

Religious lyrics are hard to write because they can turn very quickly to lyrics about religion. But Sister Madeleva nearly always steers clear of "religion" and writes down some fine songs about God and the experience of His Nativity.

REVIEWERS

Harold C. Hinton is a member of the faculty of Georgetown University.

James Greene, a frequent contributor to The Commonweal, is a New York writer and editor.

Joe Dever is a novelist and short story writer living in Boston.

Ned O'Gorman contributes frequently to The Commonweal and other journals.

Educational

NEW HAMPSHIRE

Mount Saint Mary College

Hooksett, N. H. Conducted by the Sisters of Mercy. Four year liberal arts, sciences, commerce, home economics, elementary and secondary teacher training. A.B. and B.S. Degrees. Resident and non-resident students. For information address The Registrar.

MARYLAND

College of Notre Dame of Maryland

North Charles St., Baltimore 10, Maryland. A fully accredited Catholic College for women, conducted by the School Sisters of Notre Dame. Courses leading to B.A. degree, with concentration in Art, Languages, Literature, Sciences, Music, Social Studies, Speech, Mathematics, Philosophy and Theology. Workshops in Creative Writing. Education courses leading to teacher certification. Pre-medical and laboratory technical training. Full Physical Education program, including Swimming. Address the Registrar.

RHODE ISLAND

Portsmouth Priory

A Monastery and School at Portsmouth, Rhode Island. A community of American Monks of the English Benedictine Congregation. Inquiries concerning the work of the Monastery, and the qualifications required for the monastic life, should be addressed to the Very Reverend Father Prior.

Portsmouth Priory School

Portsmouth, Rhode Island, 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by Benedictine Monks assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address the Headmaster.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Good Cross-Section

Every so often a single issue of The Commonweal exemplifies especially well this journal's range, timeliness and approach to things. This March 9 issue is a case in point. It brings to its readers the feel of the rapidly expanding new community on our Pacific coast, exposes the extent to which world news developments fail to be presented at this crucial stage by this country's metropolitan newspapers and utilizes Lionel Trilling's views on Sigmund Freud as a comment on some problems of Catholic higher education.

Editorials and letters from our readers deal with the challenge of the new China under its Communist tutelage, one highly effective method of extending foreign aid, federal funds for public schools and the political situation in Australia. Reviews of current books include Edwin O'Connor's *The Last Hurrah;* Harvey Breit's *The Writer Observed* and General Courtney Whitney's *General MacArthur: His Rendezvous with History.*

As the pace of the Presidential race begins to quicken and the Soviet "peace offensive" is stepped up in all sectors of the globe, an interpreter with the range and incisiveness of The Commonweal becomes increasingly useful. Send for a trial subscription today.

SPECIAL INTRODUCTORY OFFER
FOR NEW SUBSCRIBERS ONLY

THE COMMONWEAL, 386 Fourth Ave., New York 16, N. Y.

Enclosed is $2. Please send The Commonweal for 17 weeks to:

NAME _____

STREET _____

CITY _____

3-9-56

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED